

A
S E R M O N

Preached before the
Incorporated SOCIETY
FOR THE
*Propagation of the Gospel in
Foreign Parts ;*

AT THEIR
ANNIVERSARY MEETING
IN THE
Parish Church of ST. MARY-LE-BOW,
On FRIDAY February 18, 1757.

By the Right Reverend Father in GOD,
EDMUND Lord Bishop of CHESTER.

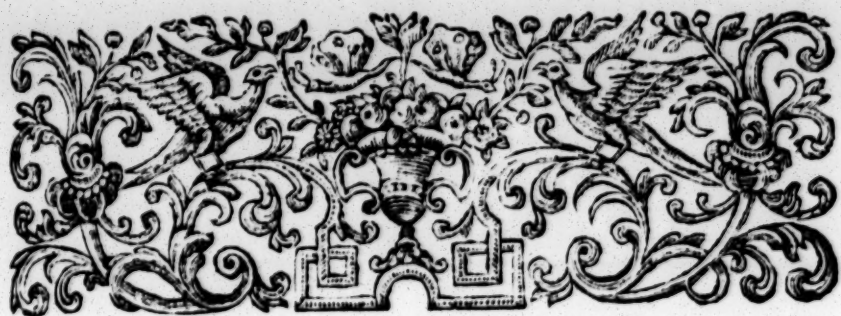
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MDCCLVII.

*At the Anniversary Meeting of the
Society for the Propagation of the
Gospel in Foreign Parts, in the Vestry-
Room of St. Mary-le-Bow, on Friday
the 18th Day of February, 1757,*

AGREED, That the Thanks of
the SOCIETY be given to the
Right Reverend the Lord Bishop of
Chester, for his Sermon preached the
Day before the SOCIETY, and that
his Lordship be desired to deliver a
Copy of the same to the SOCIETY
to be Printed.

Philip Bearcroft, Secretary



St. MATTHEW's Gospel, Ch. xxiv. Ver. 12.

*And because Iniquity shall abound, the
Love of many shall wax cold.*



THAT God Almighty intended the Revelation of his Will by Jesus Christ, to be the Means of Salvation to all Mankind, is evident from the very Nature of it ; from the whole Tenor of Prophecies antecedently made concerning it ; and from the exprefs Declarations of Christ himself. And yet, at the same Time it is as evident, that this great and important Blessing did not meet with such Reception amongst Men, at its first Promulgation, as was due to it ; and that at present the Profession of it is circumscribed within a small Part of that World, for the Happiness of which it was originally given. It

is likewise to be observed and lamented, that in many of those Places where it is acknowledged and submitted to, gross and most offensive Corruptions have intermixed themselves with it, and deprived it of its primitive Beauty and Simplicity: And that every where, even in its most reformed state, there is room to complain, that the Influence upon the Lives and Morals of Mankind is by no means such as might have been expected to be the Effect of so great and perfect a Gift from Heaven.

These Circumstances have ever been looked upon in very different Lights, according as they have appeared to the sound or the depraved Judgment of the Observer. To Men unwilling to receive Evangelical Truths, they have been considered not only as Difficulties in the Contemplation of God's Proceeding, but as strong and unfurmountable Objections to the Belief of Christianity; implying either Defect in the Plan, or Impracticableness in the Execution: whilst the pious and thinking Observer, from a large and comprehensive Survey of the general Method of God's Government on Earth, sees enough to adore the Wisdom and Goodness of Providence, in its great and glorious Designs for our Welfare and Happiness; and that it is either the Weakness

ness, or the Wickedness of Men, that has prevented their full Accomplishment.

I would not willingly accuse every one who has laid a greater Stress on these, or any other Objections, than they will bear, with culpable Motives for so doing ; but I think we may, without an Imputation of the Want of Candor, declare, that whoever has seriously considered, and submitted to the collected Force of Evidence producible in Favor of Christianity, cannot justify himself for relinquishing his Faith, on Account of the subsequent Defects in the Propagation of it.

By selecting this Passage therefore, I did not mean to enter into such Questions with the Enemies of the Gospel of Christ, in the Performance of this Duty which has been allotted to me by this Venerable Society : That indeed would be a vain and superfluous Undertaking ; for they who either are declared Enemies to the Cross of Christ, or only doubt of the Truth of the Gospel, will pay little Attention to any thing urged towards promoting this laudable Institution. But as there may be many serious and religious Persons, who being disheartened at the gloomy and melancholy State of Christianity, may conclude in Despondency, that God, for the Sins and Ingratitude of the World, has withdrawn his protecting Providence over it ; or at least, that in this general Decay,

cay, any private Influence or Assistance on their Part, would be of little Avail towards the Revival, or Support of it, by which means their own Love and Affection towards the sacred Cause may possibly grow at length languid and cold ; it may not be improper to shew, that, instead of despairing on such a View of Things, we ought rather to be stimulated on that Account, to a more vigorous Exertion of our own Endeavors to enlarge the Kingdom of Christ, by whatever Opportunities may open themselves to us.

The Text supposes that the Persons alluded to had on Conviction embraced the Gospel Truths; and suggests the Weakness and Culpableness of their Conduct, for having suffered their Principles to be unfettled, and their Zeal to be extinguished, because the Propagation of the Gospel was rendered imperfect, and its Success prevented, by the Persecution of its Enemies on one Part, and the Deceit and Corruption of its Friends on the other. *And because Iniquity shall abound, the Love of many shall wax cold.*

The Unreasonableness of such Behaviour will be shewn under the following Consideration :

That God has chosen such a Method of communicating his divine Will to the Sons of Men, as seemed most expedient for him to use on so extraordinary an Occasion, and

for the Propagation of the Gospel.

was at the same Time best accommodated to the Nature of free and rational Agents, who were capable of seeing and judging of the Truth, yet liable to reject and deviate from it; and who therefore it is as natural to suppose, from their various Passions and Prejudices, would abuse this most gracious Offer, as they had all other Favors that had been granted to them, subject to the Freedom of their Will.

This Religion was not introduced into the World at once, and on a sudden, but was very early pointed out and promised; its Assurances strengthened by Degrees; and at length it was plainly and minutely described, not only as to the Matter of it, but the Manner of producing it to the World. When therefore our Saviour came upon Earth, and claimed the Character assigned him, and appealed to those previous Testimonies of himself, it was done with the strictest Propriety, as such Testimony was singularly adapted to that People, to whom were committed the Oracles of God; and who had constant Occasion of attending to and applying those Prophecies to the Purpose designed. This was one just and proper Method on God's part, of requiring the Consent of the Jews to the Truth of the Gospel; but, at the same Time, it was a rational Proceeding, suited to the Faculties of human Nature, and
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the Will of a free and thinking Being. The Application of Prophecy to the Events foretold, is a Work of Understanding and Deliberation ; and the Deduction from thence, so as to make it a Ground of Belief, requires a Mind disengaged from all undue Influence, and open to a fair Conviction. Less than this Evidence, even with the additional Force of Miracles, would not have been adequate to the great Work of bringing the Jews over from one Religion established by God himself, to the embracing of another, formed on a very different and, in some Respects, contrary Plan. And one cannot conceive how more could have been done, when the great Messenger from Heaven pointed out the Proofs himself in Person, explained the different Prophecies, and required their Consent with an extraordinary Suspension of the Course of Nature.

To these great Instances of divine Interposition, given to reclaim this sinful and hardened Nation, our Saviour joins calm and dispassionate Reasoning, kind and gentle Admonitions, severe Reproofs, and dreadful Denunciations. Here, we see, was the supernatural Power of God exerted in producing the Effect, alarming the Attention, assisting the Understanding, and leading and inviting a well disposed Mind to the Knowledge, and Acceptance of the Truth ; but, at the same Time, not superseding the Natural Faculties of the Man,

or overwhelming the Will by irresistible Force. By this means, whilst Vice and Prejudice remained unmoved, great Scope was left for Merit and Approbation in discerning and adhering to the Truth. And who had Reason to complain? If the haughty Pharisee had through Pride and Ambition puffed himself up with the Idea of extended Empire and universal Dominion, and was by that means disappointed in the meek and humble Appearance, and self-denying Doctrines of the holy Jesus, was the Incurribleness of such wrong Conceits to be imputed to the Defect of God's Care in unfolding his Designs, or to the Depravity of his own Heart? If the Spirit of monopolizing God's Favors, and a perfect Contempt for the rest of Mankind, rendered him averse to the Doctrine of Universal Salvation, it was owing to his own partial and corrupted Judgement, and not to any Obscurity in the declared Will of Heaven. A despised and suffering Saviour might well be a stumbling Block to Minds byassed with the false Glitter of worldly Grandeur, but it was made essential to Man's Redemption, and the Character was first described, and afterwards assumed under undeniable Marks of Truth.

The Evidence of Prophecy was at this time confined to the Jewish Nation, and could be no

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immediate Object of the Gentile's Conversion. But our Saviour, before his Ascension, had delegated to his Apostles a most ample Commission to teach, and supernatural Powers to enforce Authority, in the heathen World; and such was the wonderful Effect, and such the sudden Propagation from such seemingly unequal Instruments, as will ever remain a distinct Proof in itself that God was the Author of this Religion. Miracles were necessary to secure the Attention of the Hearer, and to confirm the Commission of the Preacher; when that was done, the Apostles depended on the Disposition and Temper of their Audience, and they proceeded in a regular argumentative Address to them, for their rational Acceptance of the Gospel.

The awful Evidence that God was present, and suspended the regular Course of Nature for our Conviction, was expedient at the Establishment of any new Doctrines, which our natural Faculties could not penetrate; but such was the Regard had to the Constitution of moral Beings, whose Religion must be founded on Deliberation and Choice to make it acceptable to their gracious Governor, that the first Preachers laboured earnestly to shew, the Reasonableness, and Expediency of this divine Interposition for the Welfare of Mankind. They saw that the great

Difficulties

Difficulties in bringing the Heathens to the Knowledge of and Belief in Christ, were gross Idolatry, and Corruption of Morals the necessary Consequence of it. They therefore in their preaching, before they began to open the peculiar Doctrines of Christ, undertook to clear up the Nature and Perfections of the Supreme Being, and to re-establish the Principles of Natural Religion. This was the gradual and regular Method of introducing Christianity into a darkened and corrupted World: it was necessary that Men should acknowledge the miserably depraved State of human Nature, before they could see the Want of Reformation; it was necessary they should be informed of the strict Purity and spiritual Nature of God, before they could judge of his utter Abhorrence of Vice and Iniquity; and of his unbounded Goodness and Mercy, before they could conceive how he would be disposed to forgive so ungrateful a World, and Himself form a Plan of Reconciliation.

Such was the divine Care in convincing an obdurate World; and we may observe that they, whether Jew or Gentile, whose Vanity, Conceit, or Depravity of Manners, had rendered them deaf to the Propriety and Utility of such a Reform, were equally inattentive to the Force of Miraculous Powers. Those to whose Prejudices the

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preaching

preaching of the Gospel seemed Foolishness, were generally incapable of Conviction from any Motive whatever.

Who might not have expected a Happy Issue from the remarkable Interview between St. Paul and the Athenian Philosophers? One might have hoped that these learned Sages, who were eager after new Things, and whose Profession was to search after Truth, would have paid a just Attention to a Person to whose Character probably they were not Strangers, whilst he undertook to unfold to them some very interesting Knowledge, which had hitherto been undiscovered by their nicest Inquiries.

The great Apostle proceeded to shew them the Way to Life eternal, by first letting them know the only true God, and then Jesus Christ, whom he had sent: And what was the Event of this Transaction? The Reproach upon their Ignorance so affected their Pride, and Conceit of their own Abilities, that they soon turned the Discourse of their inspired Instructor into Mockery and Ridicule. Would any one now think that a Miracle wrought would have produced a serious Conversion? St. Paul was too well acquainted with human Nature to try the Experiment on Minds so strongly influenced by Passion and Prejudice. Where Reasoning, so well adapted to the Characters

acters and Profession of the Men, had failed of Success, he saw they would have paid little Regard to the Force of Authority; whilst some of the Company, of more humble Sentiments, and more fit for Conviction, at once yielded their Assent, and became real Converts. "Some mocked; " howbeit certain men clave unto him, and " believed."

Notwithstanding the Obstinacy and Irreclaimableness of many, yet, by the extraordinary Methods vouchsafed in its Favor, the Word of God grew mightily and prevailed. And when once it was established under the Protection and Authority of Civil Government, with its Truth supported by an Historical Evidence of the whole Transaction, transmitted down with every Mark of Authenticity, our Belief acquired a sufficient Foundation, without the superior Assistance of Miracles. Nor can any one with Justice complain that there is not, in these latter Days, the help of those great Instruments of rousing the Attention, enlightning the Understanding, and confirming the Faith, which were indulged to those who lived under the first Dawnings of the Gospel. Such a Continuation of extraordinary Assistance could not, on many Accounts, be expected; but, in the Room thereof, we have many Advantages over those who have gone before us. We have not indeed that bright Display

play of divine Power before our Eyes as was exerted in the first Promulgation ; but we have a large and comprehensive View, through a clear and distinct Medium, of the Original Plan of this great Work ; the gradual disclosing of it, and the Method of conducting it ; its taking Effect ; the Oppositions made ; and the Explanations and Defences of it ; its various Depressions ; and, at length, its final Exaltation and Conquest over the World. With all this we find, by daily Experience, how admirably it is adapted to publick Utility, as well as to the private Happiness of the Individual ; what real and essential Benefit it has produced to the World, as well by the Restraint of Evil, as by the diffusing of Good through every Part : all which could not appear whilst it was struggling in its Infancy, and prevented in its Effects by the coercive Power of persecuting Magistrates. And from hence arises as strong and as collected a Force of Evidence in Support of its Truth, as any reasonable Man could wish for on so very important a Subject. If you say that many daily reject this Evidence, so they did the Evidence of Prophecy and Miracles : If at this Time they deny the Possibility of Miracles ; in former Days they ascribed the Performance of them to Diabolical Powers. Pharisaical Pride, and vain Philosophy, Vice, and Indifference, are

as ready to oppose and reject as they were formerly. In all Ages, the Perverseness of Mankind has kept Pace with the gracious Method God has been pleased to make Use of, for the Instruction and Reformation of his Creatures.

All this was foreseen, and foretold, by our blessed Saviour, who knew the Constitution of the human Mind too well to expect Universal Obedience. He very early warned his Disciples that many would reject the Whole ; that some would submit for a Time and then desert the Faith ; that others would with false Pretensions endeavour to deceive and perplex ; that Corruptions, both in Faith and Practice, would soon prevail, and that Iniquity would abound enough to damp the Zeal and Affection of the well-disposed. We may lament in these Cases the Depravity of human Nature, but we cannot with Innocence impute the Blame to Him who formed us for far better Purposes, and so evidently has directed the Way to Happiness. If by our own culpable Inattention we have deviated from the right Path, if by indulging False Appetites we have lost our Relish for Truth, the Consequence of our Errors, and of our vitiated Taste, must be placed to our own Account. For the same kind of Reasoning which has been used with regard to the Rejection of the Gospel, will hold as to
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the Effect it had on the Lives of those who embraced it. The Purity of its Precepts has ever been urged as a convincing Proof of its Truth; and they who first professed the Gospel, accommodated their Practice so closely to its moral Doctrines, that the Lives of Christians became a fresh Argument in Favor of their Religion: and as this Union of Faith and Practice produced so good an Effect, we shall find that their Separation was a principal Occasion of the Decline of Christianity: It was however the Effect of an Unnatural Separation, for nothing can be more contradictory than a Man's declaring himself a Disciple of Christ, and living in a determined Opposition to his Laws. Every deliberate Violation of the Rules of Christ's Religion is a real Act of Unbelief, and a Man so far forth rejects the Gospel of his Master. The genuine Effect of this holy Religion is Purity and Integrity of Life, as perfect as human Nature can admit; and if Men deceive themselves and others with the Name of Christian, without submitting to the Discipline required, the Cause indeed of Christ may suffer, but the Excellence of his Doctrines, and the Goodness of his Designs, will remain unimpeached.

If what has been laid down be a proper Representation of God's Conduct towards us, what
Judgement

Judgement is to be formed of it? If as much Evidence has been all along afforded, as the Nature of the thing required, and the Constitution of human Beings would admit, can any one reasonably complain that more powerful Methods were not made use of, adequate to the Prejudices and Perverseness of those who have rejected it? He cannot do this with Propriety, if he considers the general Scheme of God's Government over us, and reflects that every Blessing, both Natural and Moral, which he has bestowed upon us, has been subjected by him to our right or wrong Application of it.—When Wickedness and Infidelity triumph in the Land, and Corruption has so disfigured the Beauty of this holy Religion, through the greatest part of the World where it is professed, that it seems to bear little Resemblance of what it was in its original Meekness, Simplicity, Charity and Humility; and when by this means, and by the fierce Contentions amongst its Members, and mutual Hatred and Violence often about matters of small concern, whole Countries where it had once taken firm Root, and had flourished apace, have been deprived of this greatest of Blessings, and are now the Prey of Barbarism, and worse than Pagan Darkeness; will any reasonable Man murmur, and suffer his Love for the Truth to fail, because God does not by some signal visible Ef-

fect vindicate his holy Cause, and rescue it from such Devastation? — Such a one must have great Presumption in prescribing to the Almighty the Methods he should take, or the Time he should fix upon for the Support of his Government, who at best can comprehend so very little of his Designs, and is so unable to penetrate in this small Period of Existence, the unlimited Extent of God's Providence, respecting the Whole of our Duration.

An humble and religious Man, who has confined his Inquiries concerning God within the Compass of what has been made known to us by the Book of Nature and Revelation, will not extend his Curiosity into such hidden Things, lest it should prove not quite Blameless. If God has been pleased to afford him such an Evidence for his Faith as has been sufficient to convince him, he is thankful for it, is content with that Share of Light which has been indulged him, and endeavours to make the best Use of it. If he finds that others who have had the same Opportunities of knowing Christ, ~~but~~ by some means have their Eyes still darkened, he will lament it, and pray for and endeavour at their Conversion; but he will not suffer such Instances to have any other Effect on his Mind, than to make him more minutely examine the Grounds and Reasons of his own Belief: the Weakness and Instability of other

other Men's Tempers, will only animate him to a closer Perseverance in that which he has embraced after such mature Deliberation.

If they who have rejected the Light of the Gospel, not content with the boasted Freedom from Restraint which they themselves enjoy, shall break forth in Confederacy to attack the Kingdom of God, and jointly with the Prince of the Power of Darkness, pervert and insnare the Weak, the Youthful, and the Unwary, the well-grounded Christian will be roused with such horrid Impiety, in nothing terrified by the Adversaries, to strive for the Faith of the Gospel: he knows that from the Beginning there has been a perpetual Warfare between the Votaries of Virtue and Vice; and that therefore it is every Man's unquestionable Duty to oppose such daring Attempts, to be constantly armed against them, to fortify by Exhortation and Example the Innocent and Heedless, and to endeavour to repair the Damage that may have been done to the glorious Cause in which he is engaged.

If when he is contemplating the State to which Christianity is reduced, he should be grieved, as indeed all good Men must be, at so unpleasing a Scene, he will comfort himself with the Hopes, that, on some Accounts, Matters ought not to appear to him quite Desperate, by reflecting that the Scriptures, the great Depositum of our Faith, of

late Years have been more clearly explained, and are better understood than heretofore, and consequently must introduce more enlightened Principles, and form better Practice amongst those who really believe them, than in the darker Ages of the Gospel; and that, notwithstanding the various Schisms and Dissentions that disturb and perplex the common Cause, the honest Freedom of thinking and judging, which forced its way about two hundred Years ago, has rendered the State of Christianity, even in those Places where such Freedom is not allowed, far preferable to that universal Ignorance, that uninformed Piety, that wretched Servility both of Body and Mind, and that Narrowness and Cruelty which prevailed in the Times immediately preceeding it. This Consideration will be an Incitement to him, to persevere in giving his Assistance towards promoting the Extent of Christ's Kingdom, as it suggests a pleasing Hope, that where the Spirit and Temper of Christianity are well understood, it is likely to make its Progress into those Places where it shineth not at present, with more Facility by its own natural Strength and Vigour: But he will still be more animated in his Pursuits, as he will look upon his honest Endeavours as co-operating with the secret Workings of Providence, when he recollects, that tho' the Christian Church is militant at present, our Saviour has promised ever to

be with it, with his Holy Spirit to assist his faithful Followers, and that he will, in his own good Time, render it **Triumphant** in every Part of the World.

Upon these Principles the pious and devout Christian, instead of growing Faint at a View of the Mischiefs done to the Faith of Christ, is urged from that very Consideration to supply the Defects, however occasioned; to restore its Profession, wherever it has failed; and to extend the Knowledge of it as far as human Abilities, under the Blessing of Providence, will enable him to extend it.

Upon these Principles the Venerable Society, before whom I now stand, has considered the State of Christianity in the World, with an earnest Zeal to promote its Interests, where it seems most to want Assistance, and where it is most practicable to bestow it. The melancholy View of large Countries lying under such a thick Cloud of Darkness, and proportioned Depravity of Manners, did not deter them from attempting what might have seemed to some, less animated with a Sense of their Duty, and less acquainted with the Spirit of Christianity, to be incapable of Relief. Since the Almighty has withdrawn the supernatural Powers wherewith the Gospel was first propagated, to undertake the Conversion of Savage Nations, or the Reformation of those professing a

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Corrupted Religion, would be a fruitless design, and argue a Zeal without Knowledge: But in the pious Institution we are met this Day to recommend, we are led by the Hand of Civil Authority to assist those who are earnestly desirous of being instructed in the Purity of the Gospel, with a regular Supply of a standing Ministry; and tho' at a great Distance from us, yet by a happy Concurrence of Circumstances, as they are Subjects under the same gracious Prince, we are able to promote the Cause of Christianity in a very extensive Country, without the Difficulties and Hazard that attend other Missions.

Under this, which is the principal Object of this Society, arises another Opportunity of doing religious Service, by instructing the native Indians and transplanted Slaves; and by the Vicinity and Connection with the former, and the Dependence and Subserviency of the latter, a Door is opened, of spreading the Light of the Gospel, which cannot be reckoned a mean and contemptible one, by those who have at all considered the slow and almost imperceptible Manner by which Providence sometimes produces the greatest Effects.

There is nothing can shew the Dignity and Importance of this pious Institution so much as the Contrast between the temporal and spiritual Good, which genuine, Protestant Christianity must necessarily diffuse through these extensive Coun-
tries,

tries, and the dismal State of Things, into which they must fall, if it be not preached amongst them. They would either sink into total Barbarism, or they would be ensnared by the industrious Deceit of Popery. As Men therefore, and as Christians, as Protestants and as Englishmen, we are called upon to assist in diffusing that glorious Light, that saving Health, that Spirit of Liberty, that Source of private and public Happiness, and those certain Means of a blessed Futurity, which we of this nation enjoy, under the Possession of the Purity of the Gospel, over most other Countries in the World.

Difficulties there must be in all such Undertakings, and slow will be its Progress under the most prudent Management. Besides the Resistance of Vice and Prejudice in common amongst those to whom the Gospel is preached, we have the additional Labour of preventing the baneful Influence of Popery from spreading itself, and of securing the unguarded Mind from being deluded by the fallacious Pretensions, and cunningly devised Fables of that disguised Religion. Add to this, that the Kingdom of Darkness is combined against our Endeavours, and Lessons of Vice and Infidelity are conveyed at the same Time to counteract the pious Labours of this Society. What Effect can such abundant Iniquity, such zealous and deliberate Malice, produce in the Mind of an honest and sincere Christian; but a just Indignation

nation and Abhorrence of such detestable Machinations, and an Union of Hearts towards the more vigorously supporting the Cause of Truth and Righteousness? It may be esteemed by some a vain Undertaking to think of propagating and supporting the Cause of Christianity, under such Discouragements, in distant Parts, which requires not only the constant Zeal, but the Liberality of great Numbers, whilst we are daily complaining of the Decay of Christian Piety, and the daring and unrestrained Progress of Infidelity at Home. Yet on the Trial we have found such amazing Assistance, such unexpected Beneficence, as is not only a strong Proof of the Propriety and Expediency of this Institution, but gives us a pleasing Idea, that the cause of Christianity is not so desperate as the Prophane and Infidel boast of so much, and the Gloomy and Desponding are apt to believe. The frantic Triumphs of the Vicious and Unbeliever industriously spread themselves into every place, and wantonly insinuate the Prevalence of the Party; whilst the Private Piety of the Closet, and the Secret Charity that suffers not one Hand to know what the other giveth, often lie hid in silent Obscurity, and are the modest Graces of Religion which pass unheeded in the noisy Intercourse of the World. This Society has abundantly felt the happy Effects of the Latter, and we doubt not but the Former has had its

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just Weight at the Throne of Grace, for the Enlargement of Christ's Kingdom by the Means of this Undertaking.

But whatever be the State of Religion at Home, it may well be presumed that it is not the Worse on account of the Endeavours of this Society. The End for which It was established is, the Support of a Regular Ministry, where none was settled before; and this does not interfere with any Instruction of a similar Kind in our native Country; and the Members of it cannot on any Principle be supposed to relax in their Regards for the general Interest of their Religion at home, either in their public or private Capacities, in their Influence or their Example, who have engaged in this Design, merely to extend the great Benefits of the Gospel to others not yet enlightened: so far from it, the very Society itself becomes a distinct and separate Witness in the Support of Christianity, as it exhibits to the World a collected Body of Men united in the common Faith, and determined to support and extend it as far as they are able, in Defiance of the Contempt, the Ridicule, and the Malice of Gainsayers.

So many wise Directions have been given to those who are employed in these Missions by the Managers of this Institution, or by those who have gone before me in the Performance of this Duty,

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that it is almost impossible either to add to, or improve upon them. I shall only repeat what has often been suggested, that the true and most successful Method of doing their Duty, is to preach the Religion of the Bible, to exhibit those sacred Credentials in their Genuine Purity, and to explain its Doctrines, and enforce its Precepts by Illustrations and Arguments drawn from the Fountain itself. This will be the properest Method of producing the Gospel amongst those who have not heard of it before; and will at the same time be the surest Way of baffling the Falshoods, and exposing the Corruptions of Popery, which cannot stand an Appeal to that Tribunal of Light and Truth. In every Respect, irreproachable Conduct, Sanctity of Manners, and an Exemplification of what they teach, are Essential to the Success of their Ministry; they are the Best Proofs that they Themselves believe what they inculcate to their Hearers, and they give an irresistible Force to all other Arguments used for Conviction.

An ABSTRACT of the
C H A R T E R,

And of the Proceedings of the SOCIETY
 for the Propagation of the Gospel in
 Foreign Parts from the 20th of *Fe-*
bruary 1756, to the 18th of *Febru-*
ary 1757.

KING *William* III. of Glorious Memory,
 was graciously pleased, on the 16th of
June 1701, to erect and settle a Corpo-
 ration with a perpetual Succession, by the
 Name of THE SOCIETY FOR THE PROPAGA-
 TION OF THE GOSPEL IN FOREIGN PARTS;
 for the Receiving, Managing, and Disposing of the
 Charity of such Persons, as would be induced to extend
 their Charity towards the Maintenance of a Learn-
 ed and an orthodox Clergy, and the making such
 other Provision, as might be necessary for the Pro-
 pagation of the Gospel in Foreign Parts, upon In-
 formation, that in many of our Plantations, Colonies,
 and Factories beyond the Seas, the Provision for Mi-
 nisters was mean, and many other of our said Plan-
 tations, Colonies, and Factories, were wholly unpro-
 vided of a Maintenance for Ministers, and the pub-
 lick Worship of God; and that, for lack of Support

and Maintenance of such, many of his loving Subjects wanted the Administration of God's Word and Sacraments, and seemed to be abandon'd to Atheism and Infidelity, and others of them to Popish Superstition and Idolatry.

This Society was compos'd by the Charter of the Chief Prelates, and Dignitaries of the Church, and of several other Lords, and eminent Persons in the State, with a Power to elect such others to be Members of the Corporation, as they, or the major Part of them, should think beneficial to their charitable Designs; and they immediately applied themselves with great Zeal and Alacrity to the good Work; and after adjusting Preliminaries in the Choice of Officers, and settling standing Orders and Rules for their more regular Proceeding, they subscribed every one of them according to their several Ranks and Dispositions, an Annual Sum to be paid to their Treasurer for the general Uses of the Society; and chose new Members, and gave out Deputations, according to the Powers in the Charter, to receive and collect the Donations of all charitable and well disposed Persons towards this most pious Design: And thro' an especial Blessing *this Work of the Lord hath hitherto prospered in their Hands.* Many more than One Hundred Thousand of our own People, Infants and Adults, and many Thousands of *Indians* and *Negroes*, have been instructed and baptized into the true Faith of our Lord Jesus Christ; and more than One Hundred and Thirty Thousand Volumes of Bibles and Common-Prayer Books, with other Books of Devotion and Instruction, together

with an innumerable Quantity of pious small Tracts, have been dispersed in Foreign Parts; and there is now a very hopeful and improving Appearance of Religion in the publick Worship of God, according to the Liturgy of the Church of England, in a great Number of Churches in our Plantations in *America*, by the Means, and thro' the Procurement of this Corporation.

The Charter directs the Society to give an Annual Account to the Lord High Chancellor, the Lord Chief Justice of the *King's-Bench*, and the Lord Chief Justice of the *Common-Pleas*, of the several Sums of Money by them received, and laid out, and of the Management and Disposition of the Revenues of the Corporation: This is punctually done, and the Society annually makes publick an Abstract of them, and their Proceedings. Therefore the Society now in the first Place acknowledge the Receipt, and return their most hearty Thanks for the particular Benefactions of the Year 1756, *viz.*

l. s. d.

To Mr. <i>Russel</i> for a Guinea, by the Rev. Dr. <i>Bristowe</i> .	1	1	0
To a Gentleman unknown for two Guineas, by <i>E. P.</i>	2	2	0
To the Rt. Hon. the Earl of <i>Bath</i> for five Guineas, by the Lord Bishop of <i>Bangor</i> .	5	5	0
For fifty pounds, being the Interest of one thousand pounds, the third Year after the Death of the Rev. Dr. <i>Slocock</i> , according to his will.	50	0	9
To the Rev. Dr. <i>Stillingfleet</i> , Prebendary of <i>Durham</i> , for five Guineas, by the Lord Bishop of <i>Worcester</i> .	5	5	0
To two Ladies unknown for a Guinea and a half, by the Rev. Mr. <i>Archer</i> .	1	11	6
	a		

a Gentleman unknown for a Guinea, by Mr. <i>Woodworth</i> . To a Person unknown for a Guinea.	1	1	0
For five Pounds, being the legacy of the Rev. Mr. <i>John White</i> , late of <i>Nayland</i> , in <i>Suffolk</i> , paid by his Executor, the Rev. Mr. <i>Stephen White</i> .	5	5	0
To Mrs. <i>Catherine Duncomb</i> for five Guineas, by the Rev. Dr. <i>Astry</i> . For five Guineas, from the Trustees of the late Rev. Mr. <i>Barnabas Oley</i> . To a Person of <i>Bristol</i> for five Guineas, by the Rev. Mr. <i>Taylor</i> of <i>Clifton</i> . To a Person unknown for two Guineas, by the Rev. Dr. <i>Head</i> . To Mr. <i>Wright</i> for two Guineas. To Mrs. <i>Joddrell</i> for a Guinea, by the Rev. Mr. <i>Broughton</i> . To the Rev. Mr. <i>Peppin</i> , of <i>Leicestershire</i> , for a Guinea, by Mr. <i>Weston</i> . To a Lady unknown for two Guineas, by <i>George Berkley</i> , Esq; of <i>Christ-Church</i> , <i>Oxford</i> . To a Clergyman unknown for two Guineas. To the Rev. Mr. <i>Noble</i> , of <i>Stockton</i> , for a Guinea. To the Rev. Mr. <i>Hopkins</i> , of <i>Chute</i> , for a Guinea. To Miss <i>Susannah Matthew</i> for a Guinea, by the Rev. Mr. <i>Rayner</i> . To a person unknown for a Guinea, by the Rev. Dr. <i>Barnard</i> . To a Person unknown for a Guinea, by Dr. <i>Moreton</i> . For ten Pounds, the legacy of Mrs. <i>Honor Chalonier</i> , of <i>York</i> . To several worthy Benefactors in and about the City of <i>York</i> , for thirty Pounds and fourteen Shillings, by the Rev. the Dean of <i>York</i> . To the Rev. Mr. <i>Leyland</i> , of <i>Sussex</i> , for a Guinea, by Mr. <i>Dod</i> . For ——— eighty Pounds, being the legacy of <i>Jane Pattison</i> , and one Pound four Shillings Interest of the same for six Months. To the Rev. Mr. <i>Granville Wheeler</i> , of <i>Leek</i> , in <i>Nottinghamshire</i> , for six Guineas. To ——— <i>Wedge-wood</i> , Esq;	5	5	0
	5	5	0
	5	5	0
	2	2	0
	2	2	0
	1	1	0
	1	1	0
	2	2	0
	2	2	0
	1	1	0
	1	1	0
	1	1	0
	1	1	0
	10	0	0
	30	14	0
	1	1	0
	80	0	0
	1	4	0
	6	6	0

Esq; for twenty Guineas, by the Rev. Mr. Dean <i>Addenbrook</i> . To a person unknown for a Guinea, by the Rev. Mr. <i>Bouchery</i> . To Mrs. <i>Dunbar</i> , of <i>Kelvedon</i> , in <i>Effex</i> , for a Moidore, by the Rev. Mr. <i>Evans</i> . To Lady <i>Curzon</i> for five Guineas, by Mr. <i>Brown</i> . To the Rev. Dr. <i>Lloyd</i> , Dean of <i>Bangor</i> , for a Guinea. To the Rev. Mr. <i>Hughes</i> , Rector of <i>Llanfwrog</i> , in <i>Denbighshire</i> , for a Guinea. To Dr. <i>Bragg</i> for a Guinea, by Dr. <i>Newton</i> . To the Hon. Mrs. <i>Greville</i> for four Pounds and ten Shillings, by the Rev. Dr. <i>Hales</i> . To a Person unknown for six Guineas, and to a Person unknown for one Guinea, both by the Rev. Dr. <i>Head</i> . For five Pounds, the Legacy of <i>Benjamin Holwell</i> , late Rector of <i>Braunston</i> , in <i>Leicestershire</i> , by his Executor, Mr. <i>William Allatt</i> . To a Society of Clergyman for two Guineas, by Mr. <i>James Leake</i> , of <i>Bath</i> . To Mrs. <i>Pearce</i> , for two Guineas. To Mrs. <i>Kelsey</i> for half a Guiney, and to Mrs. <i>Katherine Kelsey</i> for a Guinea, both by the Rev. Mr. <i>Berriman</i> . To the Rev. Mr. <i>Harvey</i> , Rector of <i>Lawshall</i> , in <i>Suffolk</i> , for two Guineas. To a Lady unknown for five Guineas, by the Rev. Mr. <i>Wright</i> . To a Person unknown for four Guineas, by Col. <i>Hudson</i> . To two Ladies unknown for ten Guineas, by the Rev. Dr. <i>Allen</i> . To Mrs. <i>Lucy Osborne</i> , of <i>Seething</i> , in <i>Norfolk</i> , for two Guineas, by the Rev. Mr. <i>Lemon</i> . To Lady Dowager <i>Legard</i> for two Guineas, by Mr. <i>John Creyk</i> . To <i>Charles Jennings</i> , of <i>Gosspall</i> , in <i>Leicestershire</i> , Esq; for ten Guineas,	21	0	0
	1	1	0
	1	7	0
	5	5	0
	1	1	0
	1	1	0
	1	1	0
	4	10	0
	6	6	0
	1	1	0
	5	5	0
	2	2	0
	2	2	0
	0	10	6
	1	1	0
	2	2	0
	5	5	0
	4	4	0
	10	10	0
	2	2	0
	2	2	0
	10	10	0

Guineas, by Mr. <i>Hetherington</i> . To Mr. <i>Rosd-</i>	100	0	0
<i>niw</i> for an hundred Pounds, and to the said			
Mr. <i>Rosdniw</i> for twenty Pounds, to be laid out	20	0	0
in Books at Mr. <i>Dod's</i> . To a Person unknown			
for ten Guineas, by Mr. <i>J. Briggs</i> . To Mrs.	10	10	0
<i>Vick</i> for two Guineas, by Dr. <i>Tucker</i> . To	2	2	0
<i>Paul Fisher</i> , Esq; for five Guineas, by Dr.	5	5	0
<i>Tucker</i> . To a Person unknown for thirty	30	0	0
Pounds, by Mr. <i>George Gibson</i> . To a Person			
unknown for fifty Pounds, by Mr. <i>James</i>	50	0	0
<i>Cappes</i> . To the Rev. Mr. <i>Anderson</i> , Rector			
of <i>Lea</i> , near <i>Gainsborough</i> , in <i>Lincolnshire</i> ,			
for two Guineas, by Col. <i>Hudson</i> . To a Per-	2	2	0
son unknown for twenty Pounds, by <i>Humphrey</i>	20	0	0
<i>Sydenham</i> , Esq; To Mr. Archdeacon <i>Sharp</i>			
for two Guineas. To <i>George Grey</i> , Esq; for	2	2	0
two Guineas. To Mr. <i>Walton</i> , of <i>Sherborn</i> ,	2	2	0
for a Guinea. To several Persons for one	1	1	0
Pound nineteen Shillings, transmitted by the	1	19	0
Rev. Mr. <i>Lyddall</i> . For three thousand Pounds,	3000	0	0
being the legacy of the late Rev. <i>Nicholas</i>			
<i>Gouge</i> , D. D. Rector of <i>Gilling</i> , in the Coun-			
ty of <i>York</i> , by the Hands of <i>Edward Gouge</i> ,			
Esq; For an hundred Pounds, the Legacy of	100	0	0
<i>John Farrer</i> , late of the Parish of <i>St. Sepulchre</i> ,			
<i>London</i> , by the Hands of Mrs. <i>Dorothy Far-</i>			
<i>rer</i> . To Mrs. <i>Elizabeth Bettefworth</i> , of <i>Queen's</i>			
<i>Square</i> , <i>Westminster</i> , for five Guineas, by Dr.	5	5	0
<i>Bettefworth</i> . To Mrs. <i>Elwes</i> , of <i>Chefwick</i> , for			
an hundred Pounds, by Mr. <i>Walter Dicker</i> .	100	0	0
To Mrs. <i>Vanbrugh</i> for two Guineas, by the	2	2	0
Rev. Mr. <i>Syms</i> . To the Rev. Mr. <i>Sheppard</i>			
for half a Guinea, by Mr. Archdeacon <i>Sharp</i> .	0	10	6
To			

To the Rev. Mr. Charles Bowles for a Guinea,	1	1	0
by Mr. James Hayward; and to the Rev. Mr.			
Webb for a Guinea, by the same. To a Lady	1	1	0
unknown for five Pounds and eight Shillings,	5	8	0
by the Lord Bishop of Oxford. To a Gentle-			
woman unknown for ten Guineas, by the Rev.	10	10	0
Dr. Neden. To Mrs. Holt, of Hog-Island, in			
Virginia, for three Pounds and five Shillings,	3	5	0
remitted by the Rev. Mr. Dawson. For fifteen			
Pounds five Shillings and eight-pence three-	15	5	8½
farthings, the Legacy of Mr. Roe, of Barba-			
does, remitted by the Rev. Mr. Rotheram. To			
Mr. Pudner, of Canterbury, for three Guineas,	3	3	0
by the Rev. Dr. Head. For an hundred Pounds,	100	0	0
the Legacy of Adrian John Swete, Esq; To			
Mrs. Toogood for a Guinea, by Dr. Tucker. To	1	1	0
Lady Shadwell for a Guinea, by Dr. Bridges.	1	1	0
To the Hon. Mrs. Shirley for five Guineas.	5	5	0
To Mrs. Hindmarsh for two Guineas, by Mr.	2	2	0
Hammond. To a Gentlewoman unknown for			
a Guinea, by the Rev. Mr. Allin. To the	1	1	0
said Mr. Allin, Rector of Blundeston, in Suffolk;			
for half a Guinea. To the Parishioners of So-	10	6	
merley and Blundeston with Flixton, for two	2	1	0
Pounds and a Shilling, collected by the said			
Mr. Allin. For the late Bishop of Rochester's			
Legacy of one Year's Subscription, paid by	5	0	0
Jos. Wilcocks, Esq; To the said Mr. Wilcocks			
a Benefaction of five Pounds. To a Clergy-	5	0	0
man unknown for five Guineas, by the Rev.	5	5	0
Mr. Poole. To the Rev. Mr. Wheeler, of Leak,			
in Nottinghamshire, for three Guineas. To Mrs.	3	3	0
Joddrel, of Chester, for a Guinea. To a Per-	1	1	0
E			son

son unknown for two Guineas, and to a Person unknown for six Guineas, both by the Rev. Mr. Archdeacon *Head*. To a Person unknown for a Guinea, by Dr. *Denne*. To a Gentleman of *Lowth*, in *Lincolnshire*, for two Guineas, by his Friend in *London*. To the Rev. Mr. *Harrison*, Rector of *Faulbourne*, in *Essex*, for two Guineas, and to a Gentlewoman for a Guinea, both by the Rev. Mr. *Barcroft*. To Mrs. *Dolliff* for two Guineas, by the Rev. Dr. *Crusius*. To Mrs. *Cordelia Holmes* for a Guinea; to Mrs. *Holmes*, Widow, for half a Guinea; to Sir *John Oglander*, Bart. for a Guinea; to Sir *Edward Worsley*, Knt. for two Guineas; to *George B.* Esq; for a Guinea; to *David Urry*, Esq; for a Guinea; to *B. E. L.* Esq; for a Guinea; to three Gentlemen for a Guinea and a half; to the Rev. Mr. *Atkinson*, Rector of *Fisherton*, for a Guinea; To the Rev. Mr. *Beacon*, Rector of *Calborn*, for a Guinea; to the Rev. Mr. *Culm*, Rector of *Freshwater*, for a Guinea; to the Rev. Mr. *Palmer*, Rector of *Moteston*, for a Guinea; to the Rev. Mr. *Walton*, Rector of *Brixton*, for a Guinea; to the Rev. Mr. *Woodford*, Vicar of *Skullfleet*, for a Guinea; to the Rev. Mr. *Wood*, Rector of *Niton*, for a Guinea; to a Person unknown for twenty-one Pounds two Shillings; and to the Rev. Dr. *Troughear*, Vicar of *Carisbrock*, for a Guinea, who collected and remitted these Benefactions, amounting to thirty-eight Pounds nineteen Shilling. To Lady *Palmer* for a Guinea; to Mrs. *Hester Palmer* for half a Guinea;

2 2
6 6

1 1

2 2

2 2

1 1

2 2

8 1

to Mrs. *Eleanor Palmer* for half a Guinea;
to two Ladies, desiring to be unknown, for
three Guineas; to two Gentlemen, desiring the
same, for two Guineas; to Mrs. *Mary Harding*
for a Guinea; to the Rev. Mr. *Southworth* for
a Guinea; to Mr. *Charles Roberts* for a Guinea;
to a Person desiring to be unknown, for five
Shillings; to Mrs. *Bewicke* for three Pounds;
to Mrs. *Carte* for a Guinea; and to the Rev.
Mr. *Fenwick*, Rector of *Hallaton*, in *Leicester-*
shire, for two Guineas who collected and re-
mitted these Benefactions, amounting to six-
teen Pounds and eighteen Shillings. To the
Rev. Mr. *Gisburne*, Rector of *Staley*, for two
Guineas. To a Gentlewoman unknown for a
Guinea, by the Rev. Mr. *Land*. For fifty
Pounds, the Legacy of the late Rev. Mr. *Tho-*
mas Hinton. To the Rev. Mr. *Parsons*, of
Pulham, for half a Guinea, by the Rev. the
Dean of *Wells*. To a Lady in *Kent*, who de-
sires to be unknown, for five Guineas, by Mr.
Helchin.

16	18	0
2	2	0
1	1	0
50	0	0
	10	6
5	5	0

Total £ 4083 1 2

ERRATA Page 29. Line 25, for 50 0 0, in the margin,
read only 50 0 0. P. 30. L. 3. for 5 5 0, in the margin, read
5 0 0. P. 31. L. 16. for Rector, read Rector, and against it in
the margin, for 5 5 0, read 5 0 0. L. 21. for Guiney, read
Guinea, and in the last line of the same page, for Goipall, read
Gipall.

These Benefactions, together with eight
Pounds six Shillings and eight-pence half-penny,
Remainder of the Publick Collection, and nine-
teen Pounds nineteen Shillings, paid by new
Mem-

Members at their Entrance, amounting in the Whole to the Sum of four Thousand one hundred and eleven Pounds six Shillings and eleven-pence farthing, are all the Benefactions of the Year 1756; out of which the Sum of three Thousand nine Hundred and ninety Pounds twelve Shillings and two-pence half-penny, hath been expended in the Year 1756, in Salaries, in Books sent to *North-America*, and other incidental Charges.

The Names of the Society's Missionaries, Catechists and Schoolmasters, with their respective Salaries, are,

New-Foundland.

- | | | |
|---|---|------|
| 1 | Mr. <i>Langman</i> , Missionary at <i>St. John's</i> | } 50 |
| | <i>Town</i> , — — — — — | |
| 2 | Mr. <i>Lindsay</i> , Missionary at <i>Trinity Bay</i> , | 50 |

Nova-Scotia.

- | | | |
|---|--|----|
| 3 | Mr. <i>Wood</i> , Missionary to the <i>English</i> , | 70 |
| 4 | Mr. <i>Breynton</i> , Missionary to the <i>English</i> , | 70 |
| 5 | Mr. <i>Mercat</i> , Missionary to the <i>French</i> , — | 70 |
| 6 | Mr. <i>Sbarrock</i> , Schoolmaster to the <i>English</i> , | 15 |
| 7 | Mr. <i>Bailley</i> , Schoolmaster to the <i>French</i> , | 15 |

New-England.

- | | | |
|----|---|------|
| 8 | Mr. <i>Pellen</i> , Missionary at <i>Newport</i> in | } 50 |
| | <i>Rhode Island</i> , — — — — — | |
| 9 | Mr. <i>Leaming</i> , Catechist at <i>Newport</i> in | } 20 |
| | <i>Rhode Island</i> , — — — — — | |
| 10 | Dr. <i>Macfarren</i> , Missionary at <i>Narraganset</i> , | 70 |

	— for officiating at <i>Warwick</i> ,	—	30
11	Mr. <i>Bass</i> , Missionary at <i>Newbury</i> ,	—	50
12	Mr. <i>Usker</i> , Missionary at <i>Bristol</i> ,	—	60
13	Dr. <i>Cutler</i> , Missionary at <i>Christ Church</i> } in <i>Boston</i> , — — — }		70
14	Mr. <i>Bours</i> , Missionary at <i>Marblehead</i> ,		50
15	Mr. <i>Winslow</i> , Missionary at <i>Stratford</i> ,	—	50
16	Mr. <i>Lamson</i> , Missionary at <i>Fairfield</i> ,	—	50
17	Mr. <i>Newton</i> , Missionary at <i>Ripton</i> ,	—	20
18	Mr. <i>Dibble</i> , Missionary at <i>Stamford</i> ,	—	50
19	Mr. <i>Browne</i> , Missionary at <i>Portsmouth</i> in } <i>New Hampshire</i> , — — — }		60
	— for officiating at <i>Kittery</i>	—	15
20	Mr. <i>Matthew Graves</i> , Missionary at <i>New</i> } <i>London</i> , — — — }		60
21	Mr. <i>John Graves</i> , Missionary at <i>Provi-</i> } <i>dence</i> , — — — }		50
22	Mr. <i>Beach</i> , Missionary at <i>Newtown</i> ,	—	50
23	Mr. <i>Taylor</i> , Schoolmaster at <i>Providence</i> ,		10
24	Mr. <i>Macgilchrist</i> , Missionary at <i>Salem</i> ,	—	50
25	Mr. <i>Punderfon</i> , Itinerant Missionary in } <i>Connecticut</i> , — — — }		50
26	Mr. <i>Hutchinson</i> , Schoolmaster at <i>North</i> } <i>Groton</i> , — — — }		5
27	Mr. <i>Thompson</i> , Missionary at <i>Scituate</i> ,	—	40
28	Mr. <i>Gibbs</i> , Missionary at <i>Simsbury</i> ,	—	30
29	Mr. <i>Mansfield</i> , Missionary at <i>Derby</i> ,	—	30
30	Mr. , Missionary at <i>Hopkington</i> ,		50
31	Mr. , Missionary at <i>Norwalk</i> ,	—	30
32	Dr. <i>Miller</i> , Missionary at <i>Braintree</i> ,	—	60
33	Mr. <i>Palmer</i> , Itinerant Missionary in <i>Con-</i> } <i>necticut</i> , — — — }		30

34 Mr.

- 34 Mr. Browne, jun. Itinerant Missionary in
New Hampshire, ——— } 50
35 Mr. Macclenaghan, Itinerant Missionary on
the Eastern Frontiers of Massachusetts } 50
Bay, — — — — — }

New York.

- 36 Mr. ———, Missionary at Jamaica Town }
in Long Island, ——— } 50
37 Mr. Seabury, Missionary at Hempstead in }
Long Island, — — — — — } 50
38 Mr. Wetmore, Missionary at Rye, 50
39 Mr. Timothy Wetmore, Schoolmaster at Rye, 10
40 Mr. Charlen, Missionary at Staten Island, 50
41 Mr. Price, Schoolmaster at Staten Island, 10
42 Mr. Standard, Missionary at West Chester, 50
43 Mr. Barton, Schoolmaster at West Chester, 10
44 Mr. Stoupe, Missionary at New Rochel, 50
45 Mr. Ogilvie, Missionary at Albany, and }
to the Mohock Indians, ——— } 50
46 Mr. Oel, Assistant to Mr. Ogilvie among }
the Indians, ——— ——— } 10
47 Paulus, a Mohock, Schoolmaster to the }
Indians, ——— ——— } 10
48 Mr. Lyons, Missionary at Brookhaven in }
Long Island, ——— ——— } 50
49 Mr. Watkins, Missionary at Newburgh, 50
50 Mr. Auchmuty, Catechist to the Negroes }
at New York, ——— ——— } 50
51 Mr. Hildreth, Schoolmaster at New York, 15

New Jersey.

- 52 Mr. Chandler, Missionary at Elizabeth }
Town and Woodbridge, ——— ——— } 50
53 Mr.

- 53 Mr. Skinner, Missionary at *Amboy*, — 60
 54 Mr. Campbell, Missionary at *Burlington*, 60
 55 Mr. Cook, Missionary in *Monmouth County*, 60
 56 Mr. Reynolds, Schoolmaster at *Shrewsbury*, 10
 57 Mr. Browne,, Missionary at *Newarke*, — 50
 58 Mr. Seabury, jun. Missionary at *New Brunswick*, — — } 50
 59 Mr. Houdin, Itinerant Missionary in *New Jersey*, — — — } 50
 60 Mr. Browne, Schoolmaster at *Second River*, 10

Pennsylvania.

- 61 Mr. Cleaveland, Missionary at *New Castle*, 50
 62 Mr. Reading, Missionary at *Apoquiminick*, — — — } 60
 63 Mr. Thompson, Missionary at *Chester*, — 60
 64 Mr. Ross, Missionary at *Oxford*, — 60
 65 Mr. Currie, Missionary at *Radnor*, — 60
 66 Mr. Neill, Missionary at *Dover*, — 60
 67 Mr. Craig, Itinerant Missionary in *Pennsylvania*, — — — } 50
 68 Mr. Sturgeon, Catechist to the Negroes in *Philadelphia*, — — — } 50
 69 Mr. Barton, Missionary in *York and Cumberland County*. — — — } 50

North Carolina.

- 70 Mr. Moir, Itinerant Missionary, — 50
 71 Mr. Clement Hall, Itinerant Missionary, 50
 72 Mr. Stewart, Missionary at *St. Thomas's*, 50

South Carolina.

- 73 Mr. Garden, Missionary at *St. Thomas's*, 30
 74 Mr.

74	Mr. Marten, Missionary at St. Andrew's,	30
75	Mr. Peasely, Missionary at St. Helen's, —	30
76	Mr. Durand, Missionary at St. John's in Berkley County, — —	30
77	Mr. Langborne, Missionary at St. George's,	30
78	Mr. Harriſon, Missionary at St. James's, Goſecreek, — — —	30
79	Mr. Baron, Missionary at St. Bartho- lomew's, — — —	30

Georgia.

80	Mr. Ottolengi, Catechiſt and Schoolmaſter to the Negroes, — —	15
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Bahama Iſlands.

81	Mr. Carter, Miſſionary, — —	60
	— as Schoolmaſter, — —	10
Total £		3497 10 00

Barbadoes.

82	Mr. Rotberam, Schoolmaſter at Cod- rington College, — —	100
83	Mr. Falcon, Uſher to the School, and Catechiſt to the Negroes. —	70

N. B. Theſe two Salaries are paid out of the
Produce of the Plantations.

The Society allows Ten Pounds worth of
Books to each Miſſion for a Library, and Five
Pounds worth of pious ſmall Tracts to every
new Miſſionary to be diſtributed among their
Pariſhioners; and other Parcels of Books, as Oc-
ſion offers, and the Society finds them wanting:
And the Society has received the following Ac-
counts of their pious Labours in the Year 1756.

NEW.

NEWFOUNDLAND.

The Reverend Mr. *Langman*, the Society's Missionary at *St. John's-Town*, by a Letter dated *October 28, 1756*, returns his Thanks to the Society, for the good Books sent from them to him, to distribute among the poor People and Children of that Town; which he hath done, he hopes, to very good Effect. The Face of Religion is very much altered for the better there; the People in general regularly attending on Divine Worship in the Church on the Lord's Day, both Forenoon and Afternoon, and in the Summer Season the Congregation amounts frequently to five hundred Persons. There were baptized by Mr. *Langman* in the preceding twelve Months 32 Children; and 33 Persons buried; and the Communicants increase. There are no Letters arrived this Year from the Rev. Mr. *Lindsay*, the Society's Missionary at *Trinity-Harbour*, but as he had a large Parcel of Bibles, Common-Prayer-Books, and other good Books sent him at the same time, and in the same Ship with those sent to Mr. *Langman*, it is not doubted but they came safe to his Hands, and are distributed by him among the Poor of the Place to the best Purposes of Religion.

NOVA-SCOTIA.

The Rev. Mr. *Breynton*, the Society's Missionary to the *English* in *Nova-Scotia*, by his Letter of *November 10, 1756*, acquaints the Society, that the Rev. Mr. *Wood*, the Society's other Missionary;

tionary to the *English* in that Colony, having fulfilled with some Success his Itinerant Mission, had been some Time returned to *Halifax*, and been very useful there; but, that having very urgent Occasions to come for *England*, the Governor had granted him Leave of Absence for six Months, and he would soon set out for *England*. Mr. *Breynton* writes further, that Mr. *Hobley*, the Society's School-master, having been very negligent in his Duty, and having much misbehaved, he had dismissed him from the School, with the Approbation of the Governor; and had obtained of the commanding Officer of one of the Regiments there, a well behaved pious Soldier, *Ralph Sharrock*, whom Mr. *Breynton* has known for ten Years, to instruct the poor Children, 'till the Society's Pleasure should be known, and that the 50 Orphans, and such other poor Children as are under his Care have made a surprising Progress in their Church Catechism, and in Reading under him; whereupon the Society, for the Encouragement of this good Soldier, hath appointed him their School-master to the poor *English* Children at *Halifax* (if his commanding Officer shall approve thereof) with a Salary of 15 Pounds *per Annum*, to commence from the Time when he first began to instruct them. The Rev. Mr. *Moreau*, the Society's Missionary to the *French* in *Nova Scotia*, writes by his Letter dated *Lunenburg*, October 1, 1755, that his *French* Congregation increases every Day, and they attend regularly on Divine Service, and there are seldom less than 80 or 90 Communicants: In the
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NEW-ENGLAND:

The Rev. Dr. *Cutler*, the Society's Missionary at *Christchurch* in *Boston*, acquaints the Society by his Letter dated *January 5, 1756*, that from the 5th Day of *July* preceding, he had baptized 38 Infants, and one *Negroe* Slave of an exceeding good Character, and that there are three large Episcopal Congregations in *Boston*, ten Independent ones, one small Congregation of Methodists, two small Anabaptist ones, which sensibly diminish; the Papists keep much out of Sight, nor do they

they encrease ; and the Church hath Accessions from Dissenters of all Denominations. This, it is too probable, is the last Account which the Society will receive from this very worthy Divine, who was struck with the Palsy on his right Side in the latter End of *April* following, and for some time his Death was daily expected ; but by the last Accounts from *Boston* he appears to be yet living, and somewhat better, and his Church is taken Care of by the Neighbouring Clergy. The Rev. Dr. *Miller* in his Letter of *March* 25, 1756, writes, that his Parish increaseth, as doth the Credit of the Church in the Country ; he continues his Labours at *Stoughton*, and had been lately invited to *Dedham*, where he proposed to go and officiate soon. The Rev. Mr. *Matthew Graves*, the Society's Missionary at *New-London*, writes, in his Letter of *April* 7, 1756 that he preaches not only in *New-London*, but in the circumjacent places ; and at *Hebron* he had lately baptized 11 Children at one Time ; that he catechizeth weekly in his Church, and has great Satisfaction in the Proficiency of his young Flock ; and he writes further by his Letter of *Aug.* 10, 1756, that the Dissenters, particularly the Presbyterians and New Lights, attend him regularly at the Church on the Lord's Day, when they have no Meeting, which frequently happens. The Rev. Mr. *John Graves*, his Brother, the Society's Missionary in the Church of *Providence*, appears to be most acceptable to that Congregation, which by their Letter of *June* 14, 1756, humbly thanks the Society for their Goodness in sending

so very worthy a Person to administer to them, whose behaviour makes him to be beloved by all, and their Church is crowded, and they humbly hope God will make him instrumental in stirring them heartily to their Duty; and he labours much therein, administering the Holy Communion, and preaching both Morning and Afternoon, and catechising the Children, not only at *Providence*, but at *Taunton* also, where he monthly officiates. The Rev. Mr. *Winslow*, the Society's Missionary at *Stratford*, by his Letter of *December 26, 1755*, acknowledges the Receipt of some good Books from the Society, and promises to distribute them to the Advancement of Christian Knowledge. The Members of the Church of *England* there compose a decent and regular Congregation, and seem to found their Attachment to the Church on a real Sense of its Excellency; the Number of Communicants is about 70. Mr. *Winslow* adds, that the greatest Part of the Inhabitants of *Stratford* are of a middle Age, or growing in Years, having transplanted many of their Offspring to possessions at some Distance, where they have collected themselves into distinct Societies. This is the Case of those settled at *Ripton*, where the Church, almost entirely sprung from that at *Stratford*, flourishes greatly under the Care of the Rev. Mr. *Newton*, the Society's Missionary. Mr. *Winslow* and other Missionaries acknowledge the Receipt of the Society's last Year's Instructions to them in the present critical Situation of Affairs in North America, express

express their hearty Thanks for them, and promise a very careful Observance of them.

NEW-YORK.

The Society hath the Satisfaction to be informed by Mr. *Harrison*, a worthy Member of the Vestry of *Trinity-Church*, in the City of *New-York*, that at length the Assembly of the Province hath passed a Vote to appropriate the Money raised by Lottery for the Building of the College for Education of Youth in the City of *New-York*, to that its proper Purpose; and therefore it is to be hoped, that this very useful Design will meet with no further Obstructions, but be carried into Execution with all proper Speed: and the Society hath much at Heart, to take under their Care, and educate in that College, when there shall be room to receive them, a Number of Indian Children in the true Principles of Christianity, and some lesser Degrees of useful Learning. Mr. *Ogilvie*, the Society's Missionary at *Albany* and to the *Mohawk* Indians, writes; that his Endeavours have not been unsuccessful, many of the *Mohawks* of both Castles appearing to have a serious and habitual Sense of Religion; when at Home they regularly attend Divine Worship, and participate frequently of the Lord's Supper, and though out upon the Hunt, several of them came 60 Miles to communicate on *Christmas-Day*, 1755; in that Year he had baptised at *Albany* 49 White and 20 Black Children, and in the *Mohawk's* Country 30 White and 18 Indian Children, and admitted 4 Adult *Indians* to the Communion.

nion, who gave a very good Account of the Christian Faith; and the Number of such *Indian* Communicants amounts to 50. In the first six Months of the Year 1756, Mr. Ogilvie had baptised 16 White and 6 *Negro* Children, and two Adult *Negroes* at *Albany*, and in the *Mohawk's* Country 18 White, and 9 more *Indian* Children, two of them the Children of the famous Half *Indian* King, who distinguished himself so much in the fatal Expedition under General *Braddock*, when twelve principal Men of the *Mohawks* fell in the Battle, six of whom were regular Communicants of the Church; and while they were in the Field, good old *Abraham* (one of their Sachems formerly mentioned) performed Divine Service Morning and Evening to them. The Half *Indian* King, with his Relations and Family, is now settled among the *Mohawks*, to the Number of 40 Persons, some of them Christians, and most of them well disposed to the Christian Religion; also, early in the Spring, about 140 of those poor People, that inhabited the Frontiers of *New-Jersey*, came up to the *Mohawk's* Country for Protection, and Mr. Ogilvie promises to use his best Endeavours to instruct them, who seemed to be almost intirely ignorant of Religion: he adds, that *Paulus*, the *Indian* School-master at the upper *Mohawk* Castle, is diligent in his Office, and teaches above 40 Children every Day, and several of them begin to read, and some to write; and the *Mohawks* of the lower Castle having signified their Desire to have a School-master for their Children, the Society hath impowered Mr.

Mr. *Ogilvie* to appoint the most proper Person among them, that will undertake it, to that Service. The Six united Nations seem to be in good Temper, notwithstanding the Craft and Intrigues of the *French*, who by their Priests are extremely busy in this Critical Conjunction of Affairs; and Mr. *Ogilvie* pleases himself with the Prospect of seeing an effectual Door opened to introduce Missionaries into their Castles, after the present unhappy Disturbances are ended, as nothing will conduce more, nor in Truth so much, to make them our firm Friends, as our uniting them to us by the sacred Bands of the true Christian Religion; and may God grant a Blessing, through Christ, to the pious Endeavours of the Society on this head!

The Reverend Mr. *Auchmuty*, the Society's Catechist to the *Negroes* in the City of *New-York*, by his Letter of *July 3, 1756*, returns his Thanks for the Prayer-Books and Catechisms sent to him for their Use, which he hath distributed, he hopes, to good Purpose, among the *Negroes*, who regularly attend Divine Service in the Church, behave devoutly, and make a good Use of their Prayer-Books; many of them can read very well, and four of them were then in *Ostervald's* Catechism; and Mr. *Auchmuty* had baptized, within the twelve Months preceding, 35 Black Children, and 1 Black Adult, after full Instruction. The Reverend Mr. *Seabury*, the Society's Missionary at *Hempstead* in *Long-Island*, writes by his Letter, dated *April 19, 1756*, that his Parish in general is in a good State, and at the request of the People

ple of *Duchess County* (80 Miles from *Hempstead*) he made them a Visit and staid six Days, and preached four Times to large Assemblies; it is a Country of a large Extent, containing about 10,000 Souls, with only one *Dutch* Minister, one Presbyterian or Independent Minister, and one Quaker's Meeting, but that little attended; and many of the People desired him to recommend them to the charitable Care of the Society, and assured him they would purchase a Glebe and build a Church, could they be assisted in the Support of a Minister; and there are also a great many *Germans* among them, who are averse to the joining themselves to any other Communion than that of the Church of *England*: in Consideration of all which the Society hath directed Mr. *Seabury* to take these poor People under his Care, and to do them what good Services he can at present, consistent with his more peculiar Care, and when they have built a Church, and purchased a Glebe, as they promise, the Society propose to send a Missionary to them. The Reverend Mr. *Stouppe*, the Society's Missionary both to the *English* and *French* at *New Rochelle*, informs the Society by his Letter of *June 16, 1756*, that the Church continues there in a good State, and he officiates to numerous Congregations both of *English* and *French*, and that the Number of his Communicants is increased to 80, and he had baptized, in the preceeding twelve Months, 34 White, and 6 Black Children.

The Reverend Mr. *Wetmore*, the Society's Missionary at *Rye*, by his Letter of *October 4th, 1756*,

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acknowledges the Receipt of the Society's Instructions, and promises his best Endeavours to observe and perform the Contents of them; in order to which he had gone through all the Parts of his extensive Parish, and preached in some adjacent Places, where he had never been before, and where the People much wanted, and seemed very desirous of further Instruction; Mr. *Wetmore* hath furnished his Son, the Society's School-master at *Rye*, with some proper Sermons, and sends him on *Sundays* to read Prayers and officiate to them, which gives such good Satisfaction, and affords such promising Hopes of promoting Christian Knowledge among them, that young Mr. *Wetmore* continues the Labour with great Pleasure.

NEW-JERSEY.

The Reverend Mr. *Cook*, the Society's Missionary in *Monmouth County* in *New-Jersey*, by his Letter dated *October 30, 1756*, writes, that the Churches in that County continue to increase, and in the preceding half Year he had baptized 32 White and 4 Black Children, and 4 Adults, after proper Instruction, two of them *Negroes*. The Rev. Mr. *Chandler*, the Society's Missionary at *Elizabeth Town* and at *Woodbridge*, by his Letter of *April 10, 1756*, writes, that the Church in his Mission maintains its Ground, and that was the most could be said of it, as the People were much more attentive to their Civil than Religious Concerns in that critical Juncture; he had, not long before, officiated to a considerable Congregation

tion at the Church of *Jamaica Town* in *Long Island*, vacant by the Death of the Rev. Mr. *Colgan*, late the Society's worthy Missionary there; and several of the Missionaries had agreed to take their Turns in taking care of that Church, till the Disputes raised by the Vestry about a Successor to Mr. *Colgan* should subside, and a new Minister be appointed to officiate to them. The Church at *Woodbridge* is finished, and the Society hath given a Folio Bible and *Common Prayer Book* for the Use thereof. The Rev. Mr. *Browne*, the Society's Missionary at *Newark*, informed the Society by his Letter, dated *January 24, 1756*, that about three Miles distant, to the Northward of *Newark*, there is a compact Village, called *Second River*, containing about 300 Inhabitants, chiefly *Dutch*, who speak *English* tolerably well, but seem profoundly ignorant, there being no School for Instruction among them, till Mr. *Browne* persuaded them, about nine Months before, to agree with Mr. *Samuel Browne*, educated at *Yale College* in *Connecticut*, to keep a School among them, and to read Prayers and Sermons to them, when Mr. *Browne's* Duty at *Newark* detains him there; and he gives very great Satisfaction in his Station; but the Expence of supporting him will be too heavy for them, unless assisted by the Charity of the Society, which, not to be wanting to so good a Work, hath received Mr. *Browne* into the Number of their School-masters, with a Salary of Ten Pounds *per Annum* towards his better Support.

P E N N S Y L V A N I A.

Though the first and principal End in View in the Incorporation of this Society, was the Maintenance of a learned and orthodox Clergy in those Parts of our Plantations, Colonies, and Factories beyond the Seas, in which there is a very mean, or no Provision for the Public Worship of God; yet the Society, being further empowered by their Charter to make such other Provision, as may be necessary for the Propagation of the Gospel in Foreign Parts, they have embraced with Pleasure every Opportunity of doing this; and they have been very careful to endeavour to convert to Christianity both *Indians* and *Negroes* on every proper Opportunity; but it is found to be to no Purpose, to talk to them about our Holy Religion in their wild native State, they must be reduced from their Barbarity, I had almost said Brutality, and be made Men, that is, rational considerate Creatures, before they will become good Christians. And, full of that Charity which hopeth and endureth all things, the Society hath taken very great Pains, and been at very great Expences on this Account, and if the Success has not answered the most sanguine Expectations, however they have by no means laboured in vain, as appears from the Account which we have given from Mr. Ogilvie, of the present State of Christianity among the *Mohawks*, and of the good Temper in which the Six united Nations of the *Indians* are in towards receiving it; and the Society proposes to be at the Expence of educating, and consequently civilizing, and instructing in Chri-

Christianity, *Indian Children*, not only in the College for the Education of Youth in the City of *New-York*, but also in the Academy for the same good Purpose in the City of *Philadelphia*; and it is some Time since the Society hath written Letters to the Rev. Dr. *Johnson*, President of the College of *New-York*, and to the Rev. Mr. *Smith*, Provost of the Academy in *Philadelphia*, to consult and treat with them on this important Subject. And it appearing to the Society, that the Rev. Mr. *Sturgeon*, the Society's Catechist to the *Negroes* in *Philadelphia*, takes very great Pains in his Station, and that besides teaching them on Evenings, and constantly catechizing them at Church, and reading them a Lecture for their better Instruction in the Evening of every Lord's Day, he attends at the City Alms-house on *Tuesdays*, and reads Prayers and preaches to the poor People therein, and likewise catechizeth the White Children in the Church on *Fridays*, the Society hath thought proper, for his Encouragement, and for the better Maintenance of his Family, to raise his Salary from 30 to 50 Pounds *per Annum*. The Rev. Mr. *Neill*, the Society's Missionary at *Dover* in this Colony, acquaints the Society by his Letter, dated *September 26, 1756*, that the building of a Church in the Forest of *Musß Million*, hath been most zealously carried on, and when he opened it, the Congregation was too large to be contained therein, and more People continue to come to it than it can well hold: In the preceding nine Months he had baptized 153 Children, and 57 Adults, after proper Examination

amination and Instruction; and from his second Letter of *November 1, 1756*, it appears, he had baptized 143 White Children and 8 Adults, and 17 Black Children and 9 Black Adults more, to that time: In the Abstract of the Proceedings of the Society in the Year 1754, there is an Account of the Society's having appointed the Rev. Mr. *Barton*, an Itinerant Missionary to the Churches in this Colony, and more especially to the Churches in the Counties of *York* and *Cumberland*, upon the humble Petition of a very great Number of the Inhabitants of these Counties. And the Inhabitants of *York County*, by their Letter to the Society, dated *October 23, 1756*, thankfully acknowledge the infinite service done by the Society's Missionaries in that dark and distant Part of the World, and particularly by Mr. *Barton*, and they say (to use their own Words) that such a Mission and such a Missionary are well joined together, for if Mr. *Barton* was not blessed with an uncommon Share of Health and Spirits, it would be impossible for him to go through the Fatigues he doth. He has 148 Miles to ride every six Weeks to attend his three Congregations. This he hath hitherto faithfully done both in Summer and Winter: Did they think it necessary to enlarge upon the good Behaviour of Mr. *Barton*, they could do it with Cheerfulness and Justice; at present they beg leave only to observe, that he has distinguished himself in this Time of public Danger, with so much Zeal and Warmth in Behalf of Liberty and Protestantism, that he has endeared himself not only to them, but to all the
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Protestant Dissenters there. He has constantly persevered both by Word and by Example, to inspirit and encourage the People to defend themselves, and has often, at the Head of his Congregations, gone to oppose the savage and murderous Enemy, which has had so good an Effect, that they are verily persuaded, that he hath been instrumental, under God, in preventing many Families from deserting their Plantations, and having the Fruits of many Years Labours gathered by the Hands of rapacious and cruel Murderers. And according to Mr. *Barton's* own Letter to the Society on this melancholy Subject, dated *Huntington in Pennsylvania, November 8, 1756*, the County of *Cumberland* has suffered particularly, and the Condition of its remaining shattered Inhabitants is truly deplorable, groaning under a Burthen of Calamities, all their Labour of many Years being destroyed, some of them having lost their Wives, some their Husbands, and some their Children; and *Carlisle* was at that Time the chief Remains of that lately populous County, in which there was a Garrison of about 100 Men, to whom, among others, he continues to administer. And tho' his Churches are Churches Militant indeed, subject to Dangers and Trials of the most alarming kind, yet he hath the Pleasure every *Sunday* to see the People crowding to them with their Muskets on their Shoulders, declaring that they will die Protestants and Freemen, sooner than live Idolaters and Slaves; which affords Mr. *Barton* so much true Comfort, that far from repining at the Dangers and Fatigues of his Situation, he blesses God who hath sent him there,

there, and enabled him to do some Service to our pure Protestant Religion, in spite of its most inveterate Enemies.

NORTH CAROLINA.

The Rev. Mr. *Hall*, the Society's Missionary at *Edenton*, by his Letter dated *March 10, 1756*, writes, that in the *May* preceding, he journey'd, and officiated in the Northern Parts of that Colony, and in *September* and *October* in the Southern Parts, and performed all the Duties of his Mission, though he had ten Days Illness in the Time; and he had two or three Relapses before *Christmas*, tho' not so violent as to confine him long; but on the 30th of *December* following he had the great Misfortune to lose his House by Fire, and almost all his Books, Sermons, Clothes and Necessaries, to the Value of 300 *l.* Sterling, and soon after was taken sick and reduced to great Weakness of Body, but he was then somewhat better, and was endeavouring to get an House for himself and his Family, consisting of a Wife and three Children: he could not exactly tell the Number he had baptized in the preceding half Year, thro' the Loss of his Papers, but the Communicants in the Parish of *St. Paul* are 60, and in the whole Mission about 400. The Society, out of Compassion to this their worthy and very laborious Missionary, hath given him a Gratuity of Thirty Pounds towards his Relief in this great Distress, and a new Library for the Use of that Mission. Mr. *Hall* particularly expresses his Satisfaction in their new Governor Mr. *Dobbs*, as a worthy and reli-

religious Gentleman, to whose Influence it is presumed to be in a great measure owing, that the Assembly of the Province not long since passed a Law, whereby the Clergymen that come properly recommended with the Bishop of *London's* Licence to officiate to them, are intitled to 80 *l. per Annum* that Currency, an House, and Glebe of 200 Acres of Land.

S O U T H - C A R O L I N A .

Likewise the Assembly of this thriving Colony hath been pleased to augment the Stipend of their officiating Ministers to 100 *l. Sterling per Annum*, for which they have received the hearty Thanks of their Clergy, who, it is to be hoped, will merit this Favour by their good Doctrine and good Life, and by their pious Labours in their several Stations. The Rev. Mr. *Harrison*, the Society's Missionary at St. *James's Goose-Creek*, by his Letter of *January* 13, 1756, acquaints the Society, that the Inhabitants of his Parish are sober, and industrious, and in general well affected to our Liturgy, there being only a few Antipædobaptists and Presbyterian Dissenters in it; if the latter may be called so, for they frequently come to Church, and even sometimes communicate; he adds, that he cannot write any thing certain about the School intended to be built there, a Subscription towards it had been made a considerable Time, the Land bought, and bricks made, and as soon as he was able to officiate (for he had been confined by Sickness from *October* preceding) he would endeavour to get the Vestry to come to

a final Determination about it, which had been so good to him, as to make him a Present of 120*l.* that Currency, to help to defray the Charges of the Sickness of himself and Family. Likewise the Rev. Mr. *Peasely*, the Society's Missionary at St. *Helen's* Parish, by his Letter of May 12, 1756, complains very much of his ill Health, through the frequent and severe Returns of an Ague and Fever, so that a Change of Climate is become absolutely necessary for him, and therefore he begs, when Opportunity offers, to be removed to a Northern Mission, which the Society will do on the first proper Opportunity. Mr. *Peasely* adds, that he hoped, on the Death of a late Methodist Teacher in his Parish, to have brought all his Parishioners to the Church, but notwithstanding his best Endeavours, some of them have followed two strolling Preachers of the same Sect, but he has the Satisfaction to find many others well affected to the Liturgy of the Church of *England*, and even zealous in its Defence. The *Negro* School at *Charles-Town* continues to flourish, and to do great Good to the poor Slaves under the Direction of the Rev. Mr. *Clerke*, the Rector of St. *Philip's* Church there.

G E O R G I A.

The Rev. Mr. *Copp*, the Society's Missionary at *Augusta*, by his Letter dated Feb. 29, 1756, writes, that since his preceding Letter, in which he prayed the Society to remove him to some other Mission, several Circumstances have concurred to oblige him to relinquish his Station
sooner

sooner than he intended to do it, such as his being unable to subsist his Family among that People, they paying little or no Regard to the Contract entered into for his better Support; and the Probability of an Invasion upon that Frontier Settlement by the *French Indians*. He hath faithfully discharged his Duty for almost five Years without any Temporal Profit (except the Society's Salary of 50*l. per Annum*) and with no other Satisfaction to himself than that of his having intended well to others; therefore as he had then an Invitation to a Parish in *South Carolina*, he begs the Society, which he shall always honour and revere, not to take amiss his Acceptance of it. There are no Letters of the Year 1756, either from Mr. *Ottolenghi*, the Society's Catechist and Schoolmaster to the *Negroes* in *Georgia*, nor from the Rev. Mr. *Carter*, their Missionary in the *Babama Islands*, occasioned, it is most probable, by the Loss of them in the Conveyance.

A F R I C A.

The Society had the Mortification to receive from the Rev. Mr. *Thompson*, their worthy Missionary to the *Negroes* in *Africa*, an Account of his bad Health, through a very frequently fatal Distemper there, the Flux, and other sharp Sicknesses; and finding by this mortifying Experience, that a longer Stay in that Climate would deprive him of his Health, if not his Life, and consequently disable him for the Performance of his Duty, he was obliged to think of returning to *England*, which nothing but the most pressing

Necessity could ever have brought him to. It had pleased God he had made some Christians, and he should baptize a few more before he left the Country, and he hoped some able Missionary with better Health might be found to succeed him. In the mean time the three *Negroes* Youths at School with Mr. *Hickman* at *Islington* continue to behave well, and to make a good Progress in their Education, and when they shall all three be well instructed in and able to give a good Account of the chief Articles of the Faith, two of them will be publicly admitted to the sacred Laver of Regeneration in the Church, the other having been baptized in the last Year, while ill of the Small Pox. Mr. *Thompson* is arrived safe in *England*, and has presented himself, and returned his humble Thanks to the Society for their kind Support, and at their Request he hath drawn up an Account of his Services to Religion during the Time of his being in their Service as a Missionary, which will be published for the Information, and it is to be hoped, to the Satisfaction of all good Christians.

The Receipts and Payments on the General Account of the Society for the Year 1756, stood thus at the Audit of the Society on the 29th Day of *January* 1757.

R E C E I P T S.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
By Ballance in the Treasurer's Hands on the general Account on the 31st of <i>Jan.</i> 1756	481	4	2½
By Benefactions, Legacies, Collections, &c.	4111	6	11¼
By Subscriptions of Members	736	18	3
By Rent from Tenants, and from Dividends in the public Funds	940	2	5½
By Sale of one thousand Pounds 3 per Cent. Bank Annuities	892	10	0
By Sale of one thousand Pounds 3 per Cent. Bank Annuities, 1726	856	5	0
Total	8018	6	10¼

P A Y M E N T S.

To Salaries to Missionaries, Catechists, School-masters, and the Society's Officers	3580	2	3½
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To

To Books, Gratuities to Missionaries, and other accidental Charges — — — — —	}	307	7	4
To the Maintenance and Education of three <i>Negro</i> Youths	}	103	2	7
To the Purchase of 3485 <i>l.</i> 11 <i>s.</i> 3 <i>per Cent.</i> Bank Annuities	}	3000	0	0
Total		6990	12	2

Ballance in the Treasurer's Hands
on the general Account on the
29th Day of *January*, 1757. } 1027 14 7

The following new Members were elected in the Year 1756, to assist and promote the pious Designs of the Society with their good Counsel and Subscriptions.

The Right Honourable *William Pulteney*, Earl of *Bath*.

The Right Reverend Dr. *Richard Newcome*, Lord Bishop of *Landaff*.

Sir *Thomas Harrison*, Knt. Chamberlain of *London*.

Gabriel Hanger, Esq; Member of Parliament for *Maidstone* in *Kent*.

The Rev. Dr. *Robert Markham*, Head Master of *Westminster* School.

The Rev. Dr. *Edmund Tew*, Rector of *Baldock* near *Newcastle upon Tyne*.

The Rev. Dr. *John Ewer*, Canon of *Windſor*.

The Rev. *Jacks Egerton*, M. A. Vicar of *Plumstead* and *East Wickham* in *Kent*.

The Rev. *Thomas Drake*, M. A. Rector of *Amer-*
sham, Bucks.

The Rev. *William Hutton*, M. A. Rector of
Maids Morton, Bucks.

The Rev. Mr. *Folds*, Rector of *Camckmarofs* in
Ireland.

George Harrison of the City of *New York*, Esq;

Edward Gouge of the City of *London*, Esq;

A

A LIST of the MEMBERS

OF

*The SOCIETY for the Propagation of the
Gospel in Foreign Parts.*

A.

THE Right Reverend Robert Lord Bishop
of St. Asaph.

Fisfield Allen D. D. Archdeacon of *Middlesex*.

Thomas Archer M. A. Prebendary of St. Paul's.

Francis Astry D. D. Treasurer of St. Paul's.

Israel Anthony Aufrere M. A.

Francis Ascough D. D. Prebendary of *Winchester*.

William Ayerst D. D. Prebendary of *Canterbury*.

Charles Apthorp Esq; of *Boston* in *New England*.

THE

B.

THE Right Honourable *William Pulteney*,
Earl of *Bath*.

The Right Reverend *Edward* Lord Bishop of
Bath and *Wells*.

The Right Reverend *John* Lord Bishop of
Bristol.

The Right Reverend *John* Lord Bishop of
Bangor.

Sir *John Barnard* Knt. Alderman of *London*.

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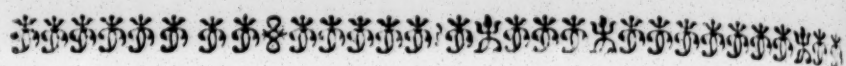
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1702 The Lord Bishop of *Worcester*, Dr. *Lloyd*,
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1705 The Lord Bishop of *Chichester*, Dr. *Wil-*
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1706 The Lord Bishop of *St. Asaph*, Dr. *Bever-*
ridge.

LIST 1707 The Reverend Dr. *Stanley*, Dean of *St.*
Asaph.

1708 The Lord Bishop of *Clester*, Sir *William*
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1709

- 1709 The Lord Bishop of *Norwich*, Dr. *Trimnell*.
1710 The Lord Bishop of *St. Asaph*, Dr. *Fleetwood*.
1711 The Reverend Dr. *Kennet*, Dean of *Peterborough*.
1712 The Lord Bishop of *Ely*, Dr. *Moore*.
1713 The Reverend Dr. *Stanhope*, Dean of *Canterbury*.
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1715 The Reverend Dr. *Sherlock*, Dean of *Chichester*.
1716 The Reverend Mr. *Hayley*, Canon Residentiary of *Chichester*.
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1725 The Lord Bishop of *Gloucester*, Dr. *Wilcock*.
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- 1730 The Reverend Dr *Denne*, Archdeacon of *Rockester*.
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- 1733 The Reverend Dr *Maddox*, Dean of *Wells*.
- 1734 The Lord Bishop of *Chichester*, Dr *Hare*.
- 1735 The Reverend Dr *Lynch*, Dean of *Can-terbury*.
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- 1737 The Lord Bishop of *Bangor*, Dr *Herring*.
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- 1744 The Reverend Dr *Bearcroft*, Secretary of the Society.
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- 1747 The Lord Bishop of *St Asaph*, Dr *Lisle*.
- 1748 The Reverend Dr *George*, Dean of *Lincoln*.
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N. B. The Variation in this Form of a LEGACY, from that formerly printed, is made necessary, on Account of some late unhappy Mistakes in Wills, by which several considerable Legacies have been lost to the Society, and the good Intentions of the Testators have been entirely defeated, because the Sums bequeathed to the Society have been ordered to be raised, or paid out of Lands, or Real Estates, which is not now permitted by Law,

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And to the Reverend *Dr. Bearcroft* at the *Charterhouse*, their SECRETARY.